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JOURNAL
OF THE
PRIMARY CONVENTION
OF THE
CLERGY AND LAITY
OF
THE PROTESTANT EPISCOPAL CHURCH.
IN THE
DIOCESE OF ILLINOIS,

HELD IN PEORIA, ON MONDAY, MARCH 9, 1835.

PEORIA:

PRINTED AT THE CHAMPION OFFICE.

1835.

LIST OF THE CLERGY
OF THE DIOCESE OF ILLINOIS,

MARCH, 1835.

THE RIGHT REV. PHILANDER CHASE, D. D., *Bishop, (appointed.)*

THE REV. JOHN BATCHELDER, *Rector of Trinity Church, Jacksonville,
Morgan County.*

THE REV. PALMER DYER, *Rector of St. Jude's Church, Peoria,
Peoria County.*

THE REV. ISAAC W. HALLAM, *Rector of ——— Church, Chicago,
Cook County.*

THE REV. JAMES C. RICHMOND, *Rector of Christ Church, Rushville,
Schuyler County, and Grace Church, Beardstown, Morgan
County.*

THE REV. HENRY TULLIDGE, *officiating in Galena, Jo Daviess County.*

JOURNAL.

PEORIA, MARCH 9, 1835.

THE time and place of the Convention having been agreed upon, in a correspondence between all the Clergy in the State of Illinois, a majority of them, with Lay-Delegates from several of the parishes, assembled this day in Peoria, in the Episcopal Hall of Worship, agreeably to public notice, at half past eight o'clock, A. M.

The Rev. PALMER DYER, Rector of St. Jude's Church, Peoria, was, on motion, unanimously elected Secretary, *pro tempore*; when the Clergy and Lay-Delegates furnished to him their names and credentials, and it was found that the Convention was composed of the following gentlemen:

CLERGY.

The Rev. JOHN BATCHELDER, Rector of Trinity Church, Jacksonville, Morgan County.

The Rev. PALMER DYER, Rector of St. Jude's Church, Peoria, Peoria County.

The Rev. JAMES C. RICHMOND, Rector of Christ Church, Rushville, Schuyler County, and Grace Church, Beardstown, Morgan County.

LAY-DELEGATES.

RUDOLPHUS ROUSE,	}	from St. Jude's Church, Peoria.
AUGUSTUS O. GARRETT,		
EDWARD WORTHINGTON,		
MILTON W. GRAVES,	}	from Christ Church, Rushville.
JAMES FAYERWEATHER,		
CHARLES DERRICKSON, from Grace Church, Beardstown.		

The Secretary communicated to the Convention, from the Rev. HENRY FULLIDGE, of Galena, an apology for his non-attendance.

The Rev. ISAAC W. HALLAM, of Chicago, was absent.

The Convention was then organized by the election, by ballot, of a President and Secretary. The result was the unanimous choice of

The Rev. JOHN BATCHELDER, President.

The Rev. PALMER DYER, Secretary.

On motion, the following resolutions were unanimously adopted, and the following Committees appointed:

Resolved, That a Committee of three be appointed to frame a Constitution for the Protestant Episcopal Church in the Diocese of Illinois.

The Rev. PALMER DYER,
Judge WORTHINGTON,
Mr. FAYERWEATHER, } Committee to frame the Constitution.

Resolved, That a Committee of three be appointed to prepare Canons for the Government of the Church in this Diocese, and that the President of the Convention be one of the Committee.

The Rev. JOHN BATCHELDER,
The Rev. PALMER DYER,
Judge WORTHINGTON, } Committee to prepare Canons.

Resolved, That a Committee, to consist of three, be appointed to prepare Rules of Order for the Convention.

The Rev. JAMES C. RICHMOND,
Mr. DERRICKSON,
Dr. ROUSE, } Committee to prepare Rules of Order.

For the purpose of attending Divine Service, the Convention adjourned till half past 2 o'clock, P. M.

Morning Prayer was read by the Rev. JAMES C. RICHMOND, and a Sermon, appropriate to the occasion, was delivered by the Rev. PALMER DYER.

MARCH 9, 1835, 2½ o'clock, P. M.

The Convention met, pursuant to adjournment.

The members were all present, as in the morning session.

The Rev. Mr. DYER, from the Committee appointed to frame a Constitution, made a Report, which was accepted, and the Constitution, contained in Appendix A. of this Journal, was, after discussion, unanimously adopted.

Judge WORTHINGTON, from the Committee on Canons, reported, and asked for further time, which was granted.

The Rev. Mr. RICHMOND, from the Committee on Rules of Order, made a Report which was accepted, and the Rules of Order, contained in Appendix C., were unanimously adopted.

The Rev. Mr. DYER, from the Committee on Canons, presented a Report, embracing a body of Canons which, after some amendments had been made, were unanimously adopted, as contained in Appendix B.

The Convention then resolved to proceed to the election, by ballot, of a Standing Committee, and of Delegates to the next General Convention of the Protestant Episcopal Church in the United States, to be held in the city of Philadelphia, on the third Wednesday in August, 1835.

The following gentlemen were unanimously elected the Standing Committee of the Diocese:

The Rev. JOHN BATCHELDER, Dr. B. GILLET,
The Rev. PALMER DYER, DENNIS ROCKWELL.

The ballot for Delegates to the ensuing General Convention, resulted in the unanimous choice of

The Rev. Messrs. DYER, BATCHELDER, RICHMOND, and TULLIDGE, *of the Clergy*; and

Dr. RUDOLPHUS ROUSE, NATHANIEL CHAMBERLAIN, and CHARLES DERRICKSON, *of the Laity*.

After considerable discussion upon the important subject of obtaining for the Diocese the services of a neighboring Bishop, in the course of which the Rev. Mr. DYER, the Rev. Mr. RICHMOND, and Judge WORTHINGTON successively addressed the Chair, the Convention adjourned to 7 o'clock this evening.

MARCH 9, 1835, 7 o'clock, P. M.

The Convention met, pursuant to adjournment.

Present, all the members.

The following resolution was adopted:

Resolved, That the Clergy be requested to present to the Convention reports, containing such information relative to their proceedings, and to the condition and prospects of the Church, as they may have to communicate.

The clerical members then presented and read their Reports, as follows:

REPORTS OF THE CLERGY.

REPORT OF THE REV. JOHN BATCHELDER, RECTOR OF TRINITY CHURCH, JACKSONVILLE, MORGAN COUNTY.

The parish of Trinity Church, *Jacksonville*, was organized in August, 1832. In June, 1833, I took charge of it as its Rector. There were then but four communicants in the Church. One of them in a short time removed from the place. At the time of my removal to the State, the question, whether Episcopacy could succeed here, was considered as extremely doubtful. This for a considerable time had the effect to paralyze all effort in behalf of the Church, to a great extent. It should, however, be observed, that the individuals, who were the immediate cause of my removal to the State, have generally remained steadfast in their attachment to the Church. From them I have received much encouragement to persevere in my efforts. The prejudices of some, and the fears of others, in regard to the Church, have gradually subsided, and our numbers increased. We now have *twelve communicants* attached to the Church, most of whom reside in the village. For the last few months there has been considerable interest manifested, on the part of many, who heretofore have had no connexion with the Church, in regard to its doctrines and mode of worship. Public worship has been generally well attended. A Sunday School was organized at the commencement of Winter, which has increased from ten to twenty-five scholars. The members of the parish are making vigorous efforts to complete their church edifice, which object, we expect, will be completed by the succeeding Fall. It is highly gratifying to my feelings to be able to state, that they are disposed to contribute liberally of their property for the advancement of the interests of the parish. I deem a statement of this fact important, because it is not unfrequently asserted, that our poor parishes here are too much disposed to rely on foreign aid. Such is not the fact, so far as my own observation extends. Aside from what the members of my parish have contributed the past year, towards the building of their church, they have raised, in various ways, for the benefit of the parish, over 400 dollars.

have preached, in a school-house, to a congregation who were also wholly unacquainted with our mode of worship, being Methodists and Presbyterians. Here is a Fort, with one or two block-houses, erected by the inhabitants, for the safety of their families, during the late war with the Sacs and Foxes.—At the lower end of *La Salle Prairie*, on Lake Peoria, I preached to a small audience, and left two Prayer Books.—Near the upper extremity of the same Prairie, not far below the Snatchwine river and the northern line of the county, I officiated for a large congregation, in a house of hewn logs, which was fortified by the few settlers in the vicinity, and held as an outpost, during the Black Hawk Indian war in 1832. Part of the pickets with which it was surrounded, are yet standing. The inhabitants are chiefly Baptists and Methodists, unacquainted with the Church.

IN FULTON COUNTY.—In *Canton*, on Copperas Creek, I preached to a congregation who were likewise ignorant of the Church. I found here, however, one apparently pious and estimable lady, who had, in former years, been accustomed to the services of our sanctuary in New York. Despairing of ever seeing an Episcopal Church in this remote region, she had been constrained, by a sense of duty and a regard to her spiritual welfare, to connect herself with a communion of Dissenters. But happily she has a Common Prayer Book, which she always keeps, in close companionship with her Bible, for constant use in her daily devotions. She appears to be still strongly attached to the Church, and will, I doubt not, gladly embrace the first opportunity to transfer herself to our communion. I have reason to believe that in *Lewiston*, also, and in many other places in this Western world, there are persons similarly situated, who still cherish the same predilection for the venerable Church of their early love, but have united with the Presbyterian and Methodist sects for the same reason, and will return with alacrity and joy to the bosom of that Church, from which the privations incident to a new country have temporarily separated them, but from which their hearts have never been alienated. To the Missionary of the Cross, deeply interesting and affecting is it to meet with these sheep of his Master's Fold, thus scattered abroad in the wilderness. It encourages and animates him to press onward, in his lonely and weary journeyings, to seek for others of the "little flock" who are still as sheep going astray.—I have officiated in *Lewiston*, on Spoon Creek, the capital of Fulton county. Upon short notice a respectable congregation convened in the Court-house. Here I was happy to find a young gentleman who came from one of our Eastern cities, and is a zealous member of our communion. Three or four other citizens were formerly acquainted with the Church, and are disposed to aid in establishing and sustaining it in this town. Here is no settled minister, no regular preaching. Were an Episcopal clergyman to occupy the ground, he might probably, by the divine blessing, build up a Church. In this place I baptized two children.

IN TAZEWELL COUNTY.—At *Pekin*, the capital of the county, 10 miles below Peoria, I have a number of times performed a third service, on Sunday evenings, and preached to large and attentive congregations. Here is no resident clergyman, no organized society, of any denomination. The inhabitants are chiefly Universalists, Methodists and Presbyterians; and each of these classes has occasional preaching from neighboring clergymen. A few families and individuals express a preference for the Episcopal

Church.—In *Mackinaw* I found one family attached to the Church, and several others who are inclined to prefer it, and desirous for its establishment in that town. Here also there is no organized society, no minister.—In this county, and within two or three hours ride of Peoria, the well known Eastern Association or Colony have established themselves. Some of them are Churchmen; and I learn from members of the Colony, that in the latter part of the present season, when their village of *Tremont* shall have been built, and their families removed thither, an Episcopal clergyman will be wanted there, and will probably be well sustained for about one half of the time.

IN McLEAN COUNTY.—In *Stout's Grove*, about 30 miles East of the Illinois river, is a settlement of about fifty families, all living within 2½ miles of their school-house, and all unacquainted with the Church. They are divided into four religious sects—Methodists, Cumberland Presbyterians, United Brethren or Moravians, and Quakers who are mostly Hicksites. There are also, in the vicinity, Campbellite Baptists, Dunkers, and a few Mormons. In *Stout's Grove* I preached in a log cabin to a small congregation.—In *Bloomington*, the capital of McLean county, I preached, in the Court-house to a large audience. This town is very pleasantly situated, near a point of timber, upon the border of a fine rolling prairie, and is watered by Sugar Creek, a branch of Salt river. Here is a society of Presbyterians, and another of Methodists. A number of the most intelligent and able men of the village, though not members of our Church, are decided in their attachment to it—willing to contribute liberally for the maintenance of its services—and zealous for its establishment in *Bloomington*. For the furtherance of this object, I expect to visit that place again in the course of a few weeks. “Can we obtain a clergyman?” was their inquiry. Should one be found to bestow his services there, they have no doubt of success in building up a respectable Church.

In none of the places which I have mentioned had the services of the Episcopal Church ever been performed; and in most of them I have left some copies of the book of Common Prayer.

A gentleman from Lower Alton informed me, that in that flourishing and important village are many Episcopalians, who are able and desirous to build up a Church. They wait only for a clergyman to appear among them and rally them under the Apostolical banner. And how long shall they wait? Till their eyes fail with looking, and their hearts sink within them?—till they wander away, in despair, to feed in strange pastures?

I have also been informed, that at Mount Joliet, Cook county, are some Episcopalians who are anxious to obtain the services of a clergyman.

I find it exceedingly difficult—almost impracticable—in a pecuniary point of view, to sustain myself here as an unaided Missionary. Not being in the employment of the Domestic and Foreign Missionary Society, nor of any other body to whom I can look for pecuniary assistance, and having no disposable funds of my own, I am entirely dependent upon the hospitality, and the very limited voluntary contributions, of those to whom I preach the Gospel—those who are unfortunately divided, upon religious topics, into a number of small societies, and who were, till yesterday, strangers to myself, and, generally, to the Church of which I am a minister. Every clergyman who has a family, and who comes into this valley to toil as a

Missionary, should either have private resources for his support, or be under the patronage of a Society.

What a vast field of ministerial labor and usefulness is presented here, in the central part of Illinois, comprising eight or ten thousand square miles, and occupied by but one Episcopal clergyman! The tide of emigration flowing hither is immense. Settlements are rapidly forming, and towns rising up, many of which are entirely destitute of any regular ministrations of the Gospel. The people are exposed to continual danger from the great prevalence of false doctrine, heresy, and a heartless, withering infidelity, which are daily presented before them in almost every imaginable guise. Were the effort but seasonably made, the Episcopal Church, with her pure and life-giving principles, might be planted in many places, as a refuge from spiritual danger, and a bulwark against destructive errors. A number of faithful and zealous sons of the Church might here find, as evangelists, an ample sphere for their self-denying and unwearied labors. They might do incalculable good in their generation, by sowing in this noble State the seeds of truth and righteousness, which would, by the Divine blessing, spring up and eventually bear fruit, bringing forth a hundred fold, to the glory of God. But where are they? Where are the true of heart, who, with a single eye, and a firm purpose, and a devoted spirit, will now come forth to help us in the Lord's work, in the critical hour of our greatest need? We see around us a great harvest that might even now be gathered; but, alas! where are the laborers, sufficient in number to accomplish the work ere it be too late? May the Lord send forth laborers into his harvest!

PALMER DYER,

Rector of St. Jude's Church, Peoria.

REPORT OF THE REV. JAMES C. RICHMOND, RECTOR OF CHRIST CHURCH, RUSHVILLE, SCHUYLER COUNTY, AND GRACE CHURCH, BEARDSTOWN, MORGAN COUNTY.

Christ Church, *Rushville*, was organized in February, 1834; but has since suffered great loss by removals, and more especially by death during the prevalence of the cholera, in the Summer of that year. But though the little band was diminished, the members who remained were not disheartened, but, by the Divine blessing, rich in Faith and Hope. Only *eight communicants* were left; but these were most ardently attached to the Church from principle; and it gives me great pleasure to state, that their love for her altars seemed to spring from an unusual knowledge of her excellences, and from an unfeigned desire to worship God in his appointed way.

We commenced the public services in a small private room, the best indeed that could be obtained; but this circumstance was doubtless a great hindrance to the increase of the Church; as not more than thirty or forty could be accommodated. *Rushville* contains about nine hundred inhabitants, and five religious denominations, several of whom have built, or are erecting, churches. But notwithstanding this unfortunate schism, our little flock have made exertions to provide funds for the erection of a cheap edifice; and in addition to a good building lot, which has been generously

Chicago, Ills. Apr. 14 1863

Wm. and dear Sir

I regret to say
that I have not in my possession
any files of the Journals of the
Diocese. I am not able even to
procure a complete file of the
printed Journals for my own use.
I have, however, the Written Minutes
of the proceedings of Convention from
the Primary Convention 1835 down to
1852. I have also sent to the
"North Western Church" a request
that any persons through the Mission
having copies of the Journal per 1836
to 1880 would forward them to me.
If I succeed in getting any more
I will forward them to you.
I send you by this mail a

Copies of the Journal for 1862. I
will also have extracts made from
the written Minutes, if you are
justified in incurring the expense
of Copying, which will of course
be considerable.

Yours truly yours

John Milkins

Rev. William Stearns D.D.
Portland
Me

Notwithstanding this unfortunate schism, our little
flock have made exertions to provide funds for the erection of a cheap
edifice; and in addition to a good building lot, which has been generous

Diocese of Illinois

Organized March 9. 1835

Journal Primary Conv. 1835

2^d Annual Conv. 1836

3^d Annual Conv. 1837

4th Annual Conv. 1838

5th Annual Conv. 1839

6th Annual Conv. 1841

No Conv. 1840

7th Annual Conv. 1842

8th Annual Conv. 1843 st.

(No Conv. held in 1844)

9th Ann. Conv. 1845 with Ep. Conv. held.

10th Ann. Conv. 1846

11th Ann. Conv. 1847

12th Ann. Conv. 1848

(No Conv. held in 1849)

13th Annual Conv. 1850

14th Annual Conv. 1851

Special Conv. 1851

15th Annual Conv. 1852

16th Annual Conv. 1853

Spec. Conv. in lieu of 17th Ann. Conv. 1854

" " " " 18th " " 1855

19th Annual Conv. 1856

20th Annual Conv. 1857

21st Annual Conv. 1858

22nd Annual Conv. 1859

23rd Annual Conv. 1860

24th Annual Conv. 1861

25th Annual Conv. 1862

26th Annual Conv. 1863

27th Annual Conv. 1864

28th Annual Conv. 1865

Wm. Stevens Perry

3^d, 4th, 5th, 13th & 16th advertised for by Sec'y Conv. in '59

conduct for three years
last past, from the minister and vestry of the parish where he has resided, or from the vestry alone, if the pastor be vacant; a publication of his intention to apply for holy orders having been previously made by such minister or vestry. In every state, in which there is no standing committee, such committee shall be appointed at its next ensuing convention; and in the mean time every

given by Dr. Worthington, a young physician in Rushville, between five and six hundred dollars have been subscribed.

Soon after Christmas I thought it my duty to make an effort in the village of *Beardstown*, which is situated on the Illinois river, about 12 miles distant from Rushville. I had understood that this place was very destitute of religious services, and that little regard was paid to the Lord's day. Some of the inhabitants assured me, that nearly three months had sometimes elapsed without a visit from a minister of any denomination: yet there are 500 inhabitants in the village. My first visit was to an influential German, who had requested me to preach to his countrymen, many of whom are settled in the neighborhood, and are almost entirely ignorant of the English language. I concluded, however, to hold the first services in English. I had serious thoughts of inviting some of my people in Rushville to accompany me, for the purpose of joining in the responses; but as it was not convenient for them to attend, I concluded, during my solitary ride, that I should be obliged to conduct the services without that important and interesting feature in our liturgy. But on my arrival I was surprised and rejoiced to meet several persons, who had been educated in the Church, and one of whom had two prayer books, of the last century. In a few hours an assembly of fifteen persons was collected; the service was explained; and on the following day the responses were audibly made by persons who had never used our prayer book before. From this time the services were continued, without intermission, every other Sunday; and from eighty to one hundred persons generally attended. There were no communicants of the Church, and very few indeed of any denomination; but it was thought expedient to organize a parish. Two Wardens and seven Vestrymen were appointed, and the name of Grace Church given to the society. Eight hundred dollars have been subscribed towards building a Church.—It is my duty to return particular thanks to the young gentleman from Beardstown, who is a member of this Convention, for his unwearied and self-denying services, in assisting my efforts in behalf of the Church in that place.

Small Sunday schools have been commenced in the two villages; that in Rushville containing 8, and that in Beardstown 25 scholars. I have administered the holy communion twice in Rushville, and baptized one infant. I have also baptized two infants in Beardstown, and a German child of Lutheran parents, who reside about 7 miles distant from that village.

I was accompanied by several members of the Church in Rushville, to a *French Settlement*, at nearly the same distance from the town, where I baptized three children. As these were also Lutherans, I take occasion to observe, with great pleasure, that I have always found the members of this communion decidedly favorable to our Church; as may be farther corroborated by the following relation:—

On the first Sunday in March I preached and administered the sacrament of the Lord's Supper to eighty-six German emigrants. I cannot refrain from expressing the delight with which I met these excellent people, who have left their Father-land, their homes, and their altars, and who now, for the first time in this distant Western world, united in receiving the elements which represent the body and blood of their crucified Saviour, who alone, amid all the changes they have witnessed, remains the same, yes—

terday, to-day, and forever. The old man of more than threescore, who had walked ten miles, and braved the inclemency of the season, that he might come up with his daughter to the temple of God, and the youth of fifteen, side by side, received the sacred emblems. Their voices united in native hymns and native melody; the tears coursed down the cheeks of the aged and the young, of the father and the matron, as they remembered their own dear churches in their beloved country; and as the Lutheran, the Reformed, and the Roman Catholic German united in receiving the bread and wine from the hands of an Episcopal minister, I could not but be reminded of the day of promise, when "there shall be one fold and one Shepherd."

JAMES C. RICHMOND,

Rector of Christ Church, Rushville, and Grace Church, Beardstown.

REPORT OF THE REV. HENRY TULLIDGE, OFFICIATING AT GALENA, JO DAVIESS COUNTY: EXTRACTED FROM A LETTER TO THE SECRETARY, RECEIVED AFTER THE RISING OF THE CONVENTION.

I do not think it will be in my power, at present, to furnish any statements of importance. My difficulties, as you are aware, have been peculiar; and the season during which I have been here has been unfavorable to my accomplishing much. I have, however, quite sufficient to encourage me, and doubt not that, by the Divine blessing upon patient perseverance, I shall meet with ultimate, if not speedy, success. The field is so very important, that I should esteem it my duty to continue here, under much greater discouragement than I have yet encountered. But my prospects begin to brighten considerably; and though I began with the merest handful of Episcopalians, I now begin to have a respectable and sometimes numerous attendance. I have not yet organized a Church, but expect to be able to do so before Summer. As soon as the weather becomes settled and favorable, I intend exploring the surrounding country, which I have not yet done, owing to the inclemency of the season. This region is settling every year by thousands, who come to work the extensive mines which it contains. The extreme beauty of the country, its rich soil, and healthful climate, are also beginning to draw towards it the tide of emigration. Thus the harvest is constantly becoming greater, whilst the increase of Gospel laborers is very far from keeping pace with it. There is one Presbyterian minister here, and one Methodist, together with myself; and about two or three Methodist ministers scattered through the adjoining country: and this constitutes the whole present supply. As it respects usefulness, I have, therefore, a most enviable post; but I desire ever to recollect, that God alone can give our labors "increase." May He bless all our endeavors for Christ's sake.

Yours, truly,

THE REV. P. DYER.

HENRY TULLIDGE.

No Report was received from the Rev. I. W. HALLAM, of Chicago.

The Convention resumed the consideration of the measures, expedient for the purpose of securing to the infant Church, in this Diocese, the invaluable blessing of Episcopal superintendence.

After a long and full discussion of the subject of the following resolution, by the Rev. Messrs. DYER and RICHMOND, and Judge WORTHINGTON, in which the views of the Convention appeared perfectly to harmonize, it was

Resolved, unanimously, That this Convention do hereby appoint the Right Reverend PHILANDER CHASE, D. D., a Bishop of the Protestant Episcopal Church in the United States of America, to the Episcopate of Illinois; and that he be, and hereby is, invited to remove into this Diocese, and to assume Episcopal jurisdiction in the same.

On motion, it was further

Resolved, That a certified copy of the preceding resolution be communicated to Bishop Chase, by the Secretary of the Convention.

The following resolutions were also unanimously adopted:

Resolved, That the Secretary cause 300 copies of the Journal of this Convention to be printed in pamphlet form, and that the expense of printing be paid in equal proportions by the parishes represented in the Convention.

Resolved, That the next Convention of this Diocese be held in Jacksonville. (On the third Monday in May, 1836.)

After some further deliberations, in which, as well as in all the proceedings of the Convention, a most desirable harmony of feeling and unanimity of sentiment were, by the blessing of God, apparent among its members,

The Convention adjourned, *sine die*.

JOHN BATCHELDER, *President*.

PALMER DYER, *Secretary*.

APPENDIX A.

CONSTITUTION

OF

THE PROTESTANT EPISCOPAL CHURCH

IN THE

DIOCESE OF ILLINOIS.

Adopted in Convention, at Peoria, March 9, 1835.

ARTICLE 1. This Church accedes to the Constitution of the Protestant Episcopal Church in the United States of America, and recognizes the authority of the General Convention of the same.

ART. 2. The Bishop, Clergy, and representatives of the Laity, shall (except in the year 1835,) annually hold a Convention on the third Monday in May, or at such other time, and in such place, as the Convention may prescribe.

ART. 3. The Bishop, or, if there be no Bishop, the Standing Committee, may at any time call a special Convention, announcing the object of such Convention.

ART. 4. All Clergymen, canonically resident in the Diocese, shall be entitled to seats in the Convention.

ART. 5. Each Church or duly organized parish in the Diocese, may send to the Convention Lay-delegates, not exceeding three in number, to be chosen by the Vestry, and to have, in case of a division of orders, but one vote.

ART. 6. The Bishop, or, if no Bishop be present, a Presbyter, to be elected by ballot, shall preside in the Convention, which shall be opened by prayer and a sermon, the preacher having been appointed by the President of the preceding Convention.

ART. 7. Every annual Convention shall, by ballot, elect a Secretary, and a Standing Committee of two Presbyters and two Laymen, who shall hold their offices until their successors be appointed.

ART. 8. The Clergy and Laity shall deliberate in one body; and upon any question a majority of the two orders jointly shall be decisive. But, whenever it shall be required by two members, the two orders shall vote separately, and a majority of each shall be requisite. In the election of a Bishop, there shall always be a division of the two orders.

ART. 9. Any Canon, and any measure, not inconsistent with this Constitution, may be adopted by the Convention.

ART. 10. This Constitution may be amended by approving the proposed amendment at one annual Convention, and ratifying it at the annual Convention next ensuing.

APPENDIX B.

CANONS

FOR THE

GOVERNMENT OF THE PROTESTANT EPISCOPAL CHURCH

IN THE

DIocese of ILLINOIS.

Adopted in Convention, at Peoria, March 9, 1835.

CANON 1.—*Of the Standing Committee.*

The Standing Committee shall keep regular minutes of their proceedings, subject to the inspection of the Bishop and of the Convention. A majority shall be a quorum.

CANON 2.—*Of Vestries.*

On Easter Monday, or some other day, in each year, the pew-holders or parishioners of each Church shall elect a Vestry, to consist of a Senior and Junior Warden, and from three to seven Vestrymen, who may fill

vacancies occurring in their own body. In the absence of the Rector, one of the Wardens shall preside in Vestry-meetings. The Vestry shall elect a Clerk, whose duty shall be to take minutes of their proceedings, to preserve the journals and records, to attest the public acts of the Vestry, and to perform such other duties as shall be legally assigned to him. He shall deliver into the hands of his successor all books and papers, relative to the concerns of the Church, which may be in his possession.

The duties of the Vestry shall be, to take charge of the property of the Church; to attend to and regulate all its temporal concerns; to make arrangements for the support of the Rector, and to supply his place in case of a vacancy. They shall continue in office until their successors be chosen.

CANON 3.—Of the duty of Ministers.

It shall be the duty of every Minister to keep a Register of all baptized persons in his cure, of families, of marriages, of baptisms, of confirmations, of communicants, and of funerals, with names and dates; and he shall annually report to the Convention the number of each, together with a statement of the condition of his Church. He shall leave this Parochial Register for the use of his successor.

CANON 4.—Of the Trial of Clergymen.

If a clergyman be charged, by his Vestry, or by another clergyman, with any of the offences enumerated in the General Canons, he shall be tried by the Bishop and three Presbyters, chosen by the accused from six (if so many there be in the Diocese) nominated by the Bishop; and, if he be found guilty by a majority of the Presbyters, with the concurrence of the Bishop, such sentence shall be passed as the Bishop may deem necessary and proper.

If there be no Bishop of the Diocese, the Standing Committee shall nominate the Presbyters from whom the accused is to make the selection: and if the three triers be unanimous in the opinion that he is guilty, they shall report all the proceedings in the case to the Standing Committee, who shall transmit them to the Bishop of some neighboring Diocese, in order that he may pass such sentence as he may deem proper.

Should the accused refuse to select the three Presbyters, they shall be appointed by the Bishop or the Standing Committee.

CANON 5.—Of Lay-Delegates to the Convention.

Every Lay-Delegate shall present to the Secretary of the Convention a certificate of his election, signed by the Rector or Clerk of the parish which he represents.

APPENDIX C.

RULES OF ORDER.

1. The Convention shall be opened daily by prayer.
2. The Journal of the preceding day shall be read before the transaction of other business.

3. After the President takes the chair, no member shall leave his seat, except to address the chair.

4. No member shall absent himself from the house, unless he have permission, or be unable to attend.

5. When any member speaks, he shall stand and address the President, and confine himself strictly to the point in debate.

6. No member, unless permitted by the house, shall speak more than twice on the same question.

7. No motion shall be acted upon till seconded, and, if required, reduced to writing.

8. While the President is putting any question, all the members shall respectfully attend.

9. Every member who is in the house when a question is put, shall, on a division, be counted, unless personally interested in the question, or excused by the President.

10. A question, once determined, shall not be re-considered, except on motion of a member voting in the majority.

11. The Committees of the house shall be appointed by the President.

12. A motion to adjourn shall always be in order, and shall be decided without debate.

ABSTRACT OF PAROCHIAL REPORTS.

The Secretary appends to the Journal the following Table, which will show, at one view, the condition of the infant Church in this new Diocese, so far as it can be learned from the Reports of the Clergy.

Places.	Clergymen.	Churches.	Baptisms. Infant	Confirma- tions.	Communi- cants.	Marriages.	Burials.	S. S. Scholars.
Jacksonville	John Batchelder	Trinity	4	2	12	2	1	25
Peoria	Palmer Dyer	St. Jude's	2		8	1	4	
Rushville	James C. Richmond	Christ	4		8			8
Beardstown	Do.	Grace	3					25
Chicago	Isaac W. Hallam							
Galena	Henry Tullidge							
			13	2	28	3	5	58

The next Convention of the Diocese of Illinois will be held in Jacksonville, on the third Monday in May, 1836.

P. DYER, *Secretary.*

